WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 37.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, SEPTEMBER 13, 1825. NO. 63

The following article, though intended for the inhabitants of a southern portion of the Union, may without much impropriety be offered to the fair readers of this western district. It is devoutly to be wished, that young females would exercise over the manners, and principles, and habits of those who seek their society, that peculiar influence which the God of nature has placed within their power, and which may be heightened almost to any extent, by the cultivation of unaffected piety, seconded by the charms of a refined education, and the advantages of social intercourse. If the practice of duelling is not as prevalent here as at the south,—we have our full share of intemperance in its *incipient* state, —enough of profaneness and card-playing, and their attendant evils; and it is obvious that the prevalence of these might be greatly checked by the united influence of our virtuous and accomplished females.

From the Family Visitor.

RESPONSIBLITY OF FEMALES.

As the subject of female influence has been discussed in your columns, it is not my design to enter upon that topic, but to contribute in my humble measure towards giving it a right direction.

If our influence is great, our responsibility is proportionably great. If we have the power of moulding society, to a considerable extent, according to our will, the vices that mar its beauty and happiness, and which our influence is not exerted to suppress, will be imputed to us, and must be answered for as our deeds, in the day of final retribution. It is a matter of infinite importance, therefore, that our intercourse with society should be so regular, as to produce a salutary effect on all around us. But how shall this be done? Shall we assume a melancholy air, and lecture our friends on the subject of religion until they retire from our presence in disgust, and shun us as they would the serpent or the scorpion? By no means. There is something cheerful and attractive in that religion which has brought light and immortality to light. The sceptic may well mourn over the miseries of life, be sad in view of the thick darkness and gloom that surround the grave, and shudder at the prospect of annihilation or a miserable existence hereafter. But let us, who hope better things than these, whose path is illumined with the the lamp of heaven, (for a female infidel must be a monster of ingratitude and iniquity,) let us throw all around the charms of cheerfulness and joy, that others may seek and rejoice in our society, and be influenced by our example, to walk in wisdom's ways. There is no danger that an amiable, intelligent, accomplished and virtuous female will be neglected. Her society will always be sought by the other sex; and it is completely in her power to dictate the terms on which it shall be enjoyed. Let her never countenance by her example, or even by a smile, light and trifling remarks on religion, or any kindred subject. The Bible was not given to man, that its sacred truths might be quoted with irreverence, to adorn the conversation of the gay and thoughtless; the ministry of the gospel was not instituted to be the scoff of fools, or to exercise the ingenuity of the critic; the conduct of Christians must be accounted for at the tribunal of their own Master, and not be made the sport of the immoral and profane, who know not the heart, and have an interest in misrepresenting their motives. The approbation or disapprobation of a lady of any sensibility and independence is instantly observed in her deportment, when topics like these are treated with that levity which too often passes for wit with the thoughtless, even among nominal Christians. A rebuke given in the spirit of meekness, will, in most cases, produce a powerful and salutary effect. From the other sex it might perhaps give offence; but in us it indicates a spirit of independence, and an unwavering love of truth and virtue, which seldom fails to excite the admiration even of those who feel the wound.

Perhaps there is not a more prevailing vice in our land, or one the progress of which it is more difficult to arrest, than that of intemperance. It exists in its incipient state, in the habits of a large portion of the young men in our country. If unchecked, it acquires strength from year to year, until it obtains complete control over the whole man—who will not return to habits of sobriety until the Ethiopian shall change his skin, and the leopard his spots! He who craves a julap or a dram at twenty, will be a drunkard at thirty, and a sot at forty. Much of the guilt of this beastly vice and its consequences, attaches to our sex. It is in our power, and perhaps in ours only, to give it an effectual check in the early stages of its progress. Let us not only speak of it in terms of reprobation, but decline all intimacy with its devotees. Let no mistress of a family invite, or even admit, into her domestic circle, any gentleman who is addicted to intemperance. This experiment has been successfully tried by some individuals. Only let it become universal, and the effect will be astonishing.

The same remark will apply with equal, if not greater force to the practice of duelling. This blackest species of murder is, in a peculiar sense, *our* sin; not that we actually seize the weapons of death and enter the field of murder; but others do it at our instance, and with our approbation. They do it to recommend themselves to *us*, as men of honour; and we sanction the deed, and appropriate its sin and punishment to ourselves, by giving our hands and our hearts to the murderer. Let us recoil from the flatteries and profaneness of such a lover, as we would from the tears of the crocodile or the sting of the viper. The Almighty, in his wrath, can scarcely inflict a heavier curse on a woman in this world, than to give her a drunkard or a duellist for a husband.

Intimately connected with these vices is the game of cards, and other games of hazard. In these, many of us, and those who move in the higher circles, personally take a part. We are induced first to play for amusement; because there can certainly be no harm in a little innocent amusement: and this we are the rather inclined to do, because our presence may serve to restrain the gentlemen, and keep them within the bounds of moderation and decency. Next a small sum of money is staked, the loss of which cannot be sensibly felt by any one. This we win of course; and thus the love of money is added to the love of cards, until the game in some form or other engrosses all the affections of the heart. This is no fiction; I know many living illustrations of its truth. But what is most lamentable, is the demoralizing influence of such an example on the neighbourhood. The presence of one accomplished and intelligent lady at a card table in the social circle, whether the object be money or amusement, is regarded by the young men as a full license for them to go to any extent in gambling and all its kindred vices. Let those ladies, then, who have any respect for religion——any gratitude for the elevation which it has given them in society —any love of their country—whether they be young or old—married or unmarried, give their countenance and the charms of their society to those gentlemen only, who regard the laws of God and man, and whose characters are unpolluted with crime.

LAURA.

A friend has put into our hands the following tract. Further than this, we know nothing of its origin; as it specifies neither date, nor place of publication, nor person by whom it was either written or published. The gentleman who handed it, said with his characteristic engagedness, "It is right from heaven."

Rec. & Tel.

A WORD TO MINISTERS OF THE GOSPEL.

Rev. and Dear Sir,—In this country, generally, a Minister of the Gospel stands alone. No one is officially set over him for inspection and correction. Human nature, from thoughtlessness or indolence, often omits what it would otherwise perform. When a minister from these or other causes, is defective, those who are under his charge seldom have the courage to reprove him. The mind in slumber seldom wakes of itself. Hence in some degree it becomes necessary to take the present mode of reaching him. The man who loves his Lord, and is anxious for his own soul, and that of others, will receive this kindly. Its *aim* is good; it was dictated by affection, and is now sent with prayers, that grace, mercy and peace may be muliplied to all those to whom it is addressed.

We propose a case for your consideration. Were a province in Russia in a state of revolt for no warrantable cause—were the life of each rebel forfeited—were the execution of each unyielding rebel necessary and certain—were a short time set, within which, on reasonable and available conditions, pardon and life might be obtained—were much of that short time of hope already wasted away—before our eyes, were one after another, as his term closed receiving the dreadful penalty of outraged authority and slighted mercy—in the precious interval of hope which remained to the rest, were a person professing to be actuated by a spirit of loyalty to his sovereign and benevolence to his fellow subjects, to assume a mission for their reconciliation and salvation—at the same time, were a small settlement of the rebels so far to soften and say, "come be our friend, and in the work of reconciliation, share *our raiment and our bread*"—Where failure in his work would be followed with a destiny to his neighbours so terrible, should we not expect that he would hardly give sleep to his eyes? Should we not expect that he would leave neither man, woman nor child, without an urgent, personal address—Where life was at stake, and hope fast passing forever, should we not expect that he would dispense with ceremony, that *whenever* and *wherever* he could reach their ears, he would state, recommend, and urge the terms, the simple terms of their salvation, and beseech them to be reconciled—If he had benevolence, if he *was in earnest*, should we expect that he would let one opportunity slip, or leave one place or family unexplored? If they were too busied with trifles or too stupid to come to him, should we not expect him to hasten to them with the only medicine of life and hope?—If his conviction of their jeopardy and his pity for their depravity, were sincere and strong, would you not expect him to carry the evidence in his anxious air, his solemn countenance, his urgent language, and his tearful eye? While the period of grace to many, was daily closing, and his own all-important mission liable daily to be closed, would you expect there would be any *slothful intermission* of his work? Would you not expect that the nearer the day of hope was to its close, the more importunate and urgent he would be? Would you not expect that every time he *saw or heard the execution* of any unyielding rebel, his eye would flow with new pity, and his heart would burn with new zeal? Ah! would you expect, in the midst of gibbets, and grace and hope rapidly passing forever, to find this self-devoted philanthropist meeting a few of these miserable wretches but once a week, if weather or pleasure permit—often allowing the number of executions to exceed the number of his entreaties for their salvation? Should you think this philanthropist would put off the tremendous necessities of three hundred and sixty-five days with fifty-two, if visits and recreation did not abate even that small number, and tell you, amid the dying and the damned, "it was as much as he was paid for?" Would you expect to find him at all times sitting comfortably at home, notwithstanding the dreadful urgency that was crowding on him, and tell you, "he *was waiting* for the infatuated?" Should you expect that he would spend six-sevenths of his short stay among the dying rebels, in laborious study of doubtful or pigmy points when the conditions of salvation were so plain that a "way-faring man though a fool need not err therein?" Would you not say it was *rousing—it was personal entreaty, it was importunity* the people needed more than study? In this awful urgency of circumstances, if you met him in *his visits* among the rebels in jeopardy, would you expect to find him *too delicate* to mention to them their state of rebellion and the claim of his sovereign, and their only hope?—Would you expect to find his intercourse with these thoughtless & endangered rebels a mere call of ceremony, a mere participation in their ill-timed levities or banquets—his conversation only calculated to make their rebellion more cheerful and unchanged, and their insensibility to their danger more stupidly desperate? Would such a course be piety, philanthropy, or reason? Yet just such, and a thousand times worse, is the condition of the people of every congregation—in deliberate, inexcusable, habitual *rebellion* against God. The terms, the *only terms* of reconciliation, have been revealed from heaven. Death, *eternal death* is approaching, is *daily executed* upon every individual who dies without receiving the terms of salvation. and you are standing between the living and the dead, in the diligent use of God's appointed means, to influence the surviving rebels to submit to his government. Dear friends, your situation is awfully interesting—your work most imperious; we therefore put in a plea for *urgent religious conversation with every individual around you.*

I. *They look for it*, from the very nature of your employment. "Ambassadors for Christ"—that you should beseech in Christ's stead, to "be reconciled to God." (2 Cor. v. 20.) "That knowing the terrors of the Lord, you should persuade men." 2 Cor. v. 11.) Else, why are they so shy of any solitary interview with a consistent minister? If you do indeed *believe* in danger as terrible as the wrath of God, and *feel* for their jeopardy, they know you ought to be urgent with them—and as personal too as the danger. They know what is *sincerity, consistency, earnestness*,—how these look, and speak and act.

"Pleads he in earnest?—Look upon his face,—
His eyes do drop no tears—his prayers are jest;
He prays but faintly and would be denied—
Would he not ask *a pin* with such a grace?"

Were they asleep when the flames were kindling over their heads, would they not deem it proper for you to approach them *individually*, and address and arouse them?

II. Are not visits and personal addresses for the purpose of promoting their reconciliation with God, greatly beneficial? Are not the attention and feelings of a person more likely to be excited by being individually addressed, and the object of special reiterated visits, than by general addresses to him, undistinguished from the rest of the crowd? And whenever and wherever persons have been thus faithfully, affectionately, and individually addressed, has not a greater attention to religion been the result? The prophet preached in general terms—but till he said to the careless and adulterous king, "thou art the man," there was no no conviction, no penitence.

III. Do not habitual and personal visits and conversation on their duty to God, *accord with the examples and precepts* of the Holy Scriptures? Do we not find our blessed Saviour, whose example we are expected to follow, improving every opportunity of conversation with *individuals* on the great doctrines of salvation? Witness the table of Levi, the well of Sychar, the house of Simon the leper, and many other instances. He did not confine himself to the house of Peter, and wait till Israel came and learned the law at his feet, but "*went about*" continually doing good. Was Paul, though settled at Ephesus, content with public preaching, however frequent and earnest? Did he not "*go from house to house*," whether of Jew or Greek, and testify to those who were hastening to eternity the necessity of "repentance towards God, and faith in our Lord Jesus Christ." (Acts xx. 20.) Even in Jerusalem, where the people had cried out against their Lord, "crucify him"—where the police were satisfied with, and determined to maintain, their own form of religion and crush every innovation—where to be active in making proselytes, was disorderly, seditions, and dangerous—even here, they were not satisfied with "*preaching daily*" in the temple, but went to "*every house*," and testified of Jesus Christ. (Acts v. 42.) Among the Colossians, the Apostle made it his business to warn "*every* man." (Col. i. 28.) Are not ministers required of God to give themselves, (not by halves) but *wholly* to their work—to make (not a partial) but "*full proof*" of their ministry? (1 Tim. iv. 15.) —to be instant, or pressing (not merely in season) but "*out of season*?" (2 Tim. iv. 2.) The very damned are anxious that some one should go and personally speak to their brethren at their "*father's house*." (Luke xvi. 27.) Oh carry then, we pray you to their mansions of luxury, thoughtlessness and sin, the saving monitions of "Moses and the Prophets."

IV. Is not "*going after*" the people around you, and labouring to reclaim and establish them, *the only way to keep your skirts clear from their blood?* May we refer to the xxxiv. chapter of Ezekiel? "Prophesy against the Shepherds of Israel, wo be to the Shepherds—Ye eat the fat, ye clothe you with the wool—the *diseased* have ye not strengthened, neither have ye *healed* that which was sick, neither have ye bound up that which was *broken*, neither have ye *brought again* that which was driven away, neither have ye *sought* that which was lost." All these require *personal* and appropriate attentions—attentions which cannot be suitably rendered, without *going after them* in their necessities. Before we cease our friendly conference, let us hear the reasons if such they can be called, why the business we have been urging is neglected. It is sometimes pleaded—

1. *We have no gift for this work.*—And what are the gifts that are essential? *Knowledge* of their actual condition, of God's terms of reconciliation, and determinations, if his requirements are neglected—*next* the gift of *speech*, to announce his terms and alternatives—These possessed, and the work can be done. These possessed, and the accountability is dreadful.—You may not have the gift to *flourish* like the Pharisee in prayer, in displaying yourself. You have ability to state your *Master's terms and their duty.* These are enough, with his blessing. And (if these be all,) they are all that are needed, and all for which you must answer.

2. It is said, *we have not time from study.* Not time for your ministry too? For this is a part—if you have to *study* to know the *very terms* on which God will be reconciled to these rebels, then *study on* till you know them—and renounce the ministry and its fleece. But if you know them already, while you live, you have time to declare them—If you can say, and know no more, repeat like the world's Redeemer, this one thing, "repent ye." "Neither is there salvation in any other."

3. But it is said, the people will not receive it. Have you the spirit of prophecy the gift of discerning spirits? Others as depraved, have received it; why not these? Who gives it reception or efficacy—the inherent *power of the words*, or their manner —or the *Holy Ghost?* If they do not receive it what then? No more than has happened to prophets better than yourself,—nay, to your God himself. "Who hath believed our report." But your skirts are clear from the blood of all men. So help you God!

From the Connecticut Observer.

INTRODUCTION TO A SERMON.

Men differ much in the operation of their minds. Some persons require a long time to investigate a subject—and to kindle into a flame, from the views of truth which it may present. Others seize upon a subject at once—and their first thoughts are not only the most vivid—but the most clear and deep. Truth bursts upon them like a flash of lightning—and the splendour is almost as transient. This diversity of mental character may suggest some useful remarks respecting the Introduction to a Discourse.

It accounts, First, for the fact, that often we find a lively and vivid introduction followed by a dull and vapid discourse. The introduction is written under all the excitement which the first view of a subject causes; and when the body of the discourse is to be written, the mind has become doubly languid from the previous elevation. This will often be the case with those whose feelings are powerful and transient—and when the subject is of a practical nature. Evidently the proper course for such is, to write the *main* part—while the impression on the mind is vivid—for it is here, and not in the introduction, the fire of truth should animate, warm and enlighten. I have more than once seen the evil of wasting that energy on an introduction, which belonged to other parts of the discourse. While the flood of ideas which bursts into the mind on the first suggestion of a subject, can be turned into the proper reservoir—the first business is to turn them thither. They are not like the natural river, which rolls on and onward with uninterrupted flow—but burst forth for a moment, and disappear for ever. To waste an hour on an introduction while a rich current of thought is gliding away beyond the hope of return, is as foolish as to spend the time of a Comet's appearance in building an observatory to look at it with more advantage. The observatory remains—and the space which the Comet has tracked—but the purpose is foiled. I know of no subject where the old proverb, "Make hay when the sun shines," can be applied with more force. It is like climbing a mountain to look at a rainbow—which ere you reach the summit, has melted from the skies.

Again. Truth is sometimes presented to the mind in a *new attitude.* If we draw from the *actual* view—the potrait will be like the original,—but if we turn off the attention to an introduction, it is very probable, that particular attitude will be forgotten when we reach the main body of discourse. The recollection will at best be but imperfect—and the resemblance can be no more. It is as if a painter were to be preparing his canvass, and his pencil, while viewing a beautiful prospect—and should defer the sketch till landed in a distant country. I believe I shall be understood when I assert, that even where we have a distinct view of truth in our minds—and intend at the commencement of an introduction to exhibit that view to others, we are frequently led by the introduction to a far different, and most commonly a less interesting view. It is difficult, especially to young writers, to conduct an introduction to that exact point of truth which it is the design to elucidate in the discourse. The unskilful voyager was bound to England—but unexpectedly, at the termination, finds himself on the coast of France; and, if I may carry on the figure, it is a chance that only part of his cargo will be suitable for that market. If a vivid introduction to a languid discourse is aptly compared to a splended portico in front of a contemptible mansion—the kind now mentioned may be compared to an extensive and elegant, and well shaded turnpike ending in a morass—or bounded by an impassable cliff.

I have often felt myself impeded in the progress of a discourse by the particular turn given to the intuoduction. The subject assumes a new aspect—or widens as we advance,—but the road has been marked out—and the bounds set on each side—and though a path more easy and alluring is discovered, it cannot be trodden. A truth which is interesting must be rejected, because not exactly within the limits prescribed in the beginning. I know this argument, if it is of any force against introductions, may also be urged against regular divisions of the subject, at the commencement—though I think this may be avoided by not announcing the divisions until they occur in the discourse. Perhaps it will be said, that all these difficulties may be removed by investigating and arranging the subject, before we commence the labour of composition; but though this may be true of those whose minds are well trained, and able to grow warmer the longer they view a subject—it will not I think, be true of those whose natural temperament is such, that whatever they do "must be done quickly." Such may indeed, by study be brought to think connectedly, and logically; but system---while it corrects their defects, will subdue their spirit, and quench the vividness of their thoughts. And whatever others may think of the value of method and fine spun reasoning---I cannot but believe them poor substitutes "for thoughts that breathe, in words that burn."

From the Connecticut Observer.

MORAL CAUSES.

It has been well remarked, that the present, is emphatically an age of moral causes. We may add, our own country is peculiarly a country of moral causes. Our government—laws—political and religious institutions are founded *on the will of the people*, and consequently are subject to change from moral causes. Argument—influence—any thing which can affect the will of the people, bear directly upon all our institutions. They are not founded on physical force—they are not guarded by physical force—they rely upon no national establishment which can be subverted only by overthrowing the constitution and form of government

This happy condition, which leaves a place for improvement without dangerous convulsions, brings with it peculiar responsibilities;—and demands peculiar efforts to preserve it. Institutions founded on force, may flourish when the public mind would not voluntarily support them. Not such is the nature of our institutions. Every change of public sentiment will appear in their improvement or deterioration. Such a form of government—such a foundation of political and religious institutions is undoubtedly the best, if the people are faithful to themselves;—but it requires little discernment to see that they may also—they will be—the worst, if the people are unfaithful. Of all moral causes, religion, or, as it has been termed, the religions principle,—education and example are the most powerful. These are the causes upon which depend the future character of our institutions, the future prosperity of our country. If these are neglected,—if they are perverted,—it needs not the spirit of prophecy to predict that the next age will feel the bitter effects of our negligence. By adopting a form of government and institutions which depend, eminently, on these moral causes, our citizens have tacitly pledged themselves to promote

heir operation; and we must look on the man who neglects religion, or refuses to aid in its support—who neglects education, or thinks lightly of its claims—who is careless of his example, or exhibits one that is baneful—very much as we should look on a man who should attempt to corrupt or excite to mutiny, the troops of a government which relies for support merely on physical force.

From the Mariners' Magazine.

TESTIMONY OF AN OLD SAILOR.

A venerable looking sailor called upon one of the secretaries; he stated he was seventy years of age, and had sailed out of this port from a boy, but had never thought of those things which are eternal, nor did he ever think that he had a soul, any more than the beasts which are in the highway, till about a twelve month back. He was, as usual, idling about the dock, when passing by a ship in which a Bethel prayer meeting was held, and seeing some seamen enter, he thought he would go in to rest himself; a person was in prayer, and his attention was directed to the substance of his prayer; to use his own language, "the whole freight was the salvation of sailors," and he bore hard upon old sailors, that the devil should not make prizes of them, and carry them into the port of hell, &c. He said he kept his eye upon the person who prayed, and when he got up from his knees, his surprise was great to find he was a young man, and a sailor. " I begun to think," said he, " if this youth so sincerely prayed to God, and for salvation from hell, it was full time I should bout ship and steer an opposite course. I saw that I had been carrying on all sail to the devil, but would now bear away to the meeting, to hear if there was any chance for me to escape eternal shipwreck. I have attended, Sir, constantly, for near twelve months, all weathers, when my health permitted, and I can now join in praising God, who remembered me in my low estate, for his mercy endureth for ever. Truly am I, at my age, a brand plucked from the burning; and the blessing of an old seaman be upon you all. Amen."—The tear of gratitude sparkled in his eye: he bowed, and slowly departed.

From the Southern Intelligencer.

A FRAGMENT.

——— I passed through the ruined tower of the abbey, and crossing the acient hall entered the little chapel in the left wing of the building. All was silent as the grave, and my footsteps echoed with a sound that made me tremble. The flickering light of a taper gleamed faintly on the stately walls of the sacred place; portraying there a thousand shadowy forms, to fright my throbing bosom. I ventured along towards the altar from whence the light proceeded, and looking around me, perecived I was intruding in the mansions of the dead. Fear and horror thrilled through my frame, and I was preparing to depart, when a soft strain of music floated along the tottering galleries; a spirit hovered near me, and as I knelt to pay my adorations to the heavenly being, she thus addressed me;—"Daughter of earth! what doset thou here? Knowest thou not that these abodes are sacred?" "I came" said I, "to seek for wisdom." "And dost thou," replied she, "expect to find her here?" "Alas!" said I, "hitherto have I sought in vain where pleasure reigns, where vanity delights to dwell. The records of antiquity could afford no light to guide my wandering footsteps. After many fruitless expeditions, I have reached this desolate spot, and if wisdom does not here abide, where, oh! where shall I seek her." "Mistaken mortal," replied the angelic spirit, "quit these domains of death, and seek for Wisdom where alone she is to be found, in the temple of virtue. Come," continued she, "I am Religion; I will lead you there. I alone am privileged to know the hidden treasures of true wisdom. My hand only, can with success unfold that volume in which are contained the brightest blossoms of hope, and the dearest promises of immortality. Influenced by my principles and feelings, you shall pass uncontaminated down the stream of life, and when the torrent of adversity assails, my bark shall waft your feeble frame along, and land you safely in eternity. Come, undaunted you shall pass through every danger and difficulty; 'Fear not for *I* am with thee.'" I gave my willing hand, and resolved that forgetting the world, and all its tumults, Religion should direct my future life. I had as it were imperceptibly left the chapel, and now found myself in the open air with my new companion beside me. The faint glimmer of the taper had faded, but myriads of stars bestrewed the azure sky, and the first ray of the rising moon was smiling upon the waters.

Religious Intelligence.

For the Western Recorder.

On the 30th of August last, a most interesting season was enjoyed by the people in Stow's Square, and vicinity. Mr. Fenner Bosworth, his partner, and Miss Emunia Nash commissioned by the A. B. C. F. M. as assistant Missionaries to the Cherokees, assembled with their friends and brethren in the sanctuary, to partake of its solemnities together for the last time. At the reqoest of the Missionaries, notice of the occasion was not given extensively—the audience therefore was not very large, though the house was full. The exercises of the day were performed as follows:

Invocation of the blessing, reading of the 56th psalm, and prayer by Rev. G. S. Bordman; Sermon by Rev. A. W. Platt, from Phil. i. xxi. "For me to live is Christ;" a brief sketch of the mission of A. B. M. and defence of missions by Rev. David Kimball. After an hour's intermission, prayer by Rev. John Sessions; parting address by Mr. F. Bosworth; farewell address, and charge to the Missionaries, by Rev. Phineas Camp; and closing address to the church and society, and prayer by Rev. Daniel Nash, father of one of the Missionaries.

The occasion proved a feast of fat things to the people of God, and all seemed unexpectedly and greatly entertained. Such scenes are new to the people of this region, where attention to the subject of missions has been very partially, and but recently called up.

The sum contributed in aid of the Board was about $17, besides what was given to one of the Missionaries, as a private donation, and in clothing for the natives.

On the day following, the Missionaries bid farewell to their kindred, and the dear spot where they gave themselves away to Christ. The parting was affecting to many of them, to some almost too much so. Yet the devoted Missionaries faultered not, nor hesitated to pursue their noble purpose; seeming with a composed countenance to say "*What mean ye to weep, and break my heart*"—*I am ready to die among the heathen for the name of the Lord Jesus.*

Stow's Square, Lewis Co.
Sept. 2, 1825.

DOMESTIC MISSIONS.

From the year 1799 to 1824 inclusive, the expenditures of the Missionary Society of Connecticut were $112,588 64. The operations of this Society, have been exclusively out of the State. A small portion of the expenditures has been for missionary labour among the Indians;—the remainder, for missionaries, books, &c. in different sections of the middle and western States and in Vermont. Had Connecticut expended this sum in making roads—building bridges—removing obstructions from rivers or on other internal improvements in her sister states, she would have been deemed patriotic & public spirited, by some who now reproach her for bigotry or enthusiasm. But that she has contributed more to the industry, the wealth—the prosperity as well as the morals and good order of those States, by the course she has taken, than she would have done, by the course supposed, will not be doubted by those who trace the influence of the Gospel and its institutions on the temporal no less than on the eternal intrests of men.—*Conn. Obs.*

CAREY STATION.

Extract of a letter to the publisher of the Christian Secretary, dated Carey, 100 miles N. W. of Fort Wayne, Indiana, July 16, 1825.

"Dear Sir,—The disposition which many of our rude neighbours manifest to exchang savage for civil habits, affords additional and indisputable evidence of the practicability of Indian reform. But nothing can be more discouraging than the reflection, that we have not yet a place on which the Indians may be allowed to remain long enough to test the experiment of agriculture, or to gather the fruits of industry. The Indians never have been found to thrive when pent up by the whites, it cannot be expected that they ever will. Their interests are separate from ours, and they share the fate of lesser plants, shaded to death by the larger growth of the forest. When our government shall guarantee them a permanent home, where they may peaceably enjoy an equality with their neighbours, feel the influence of incentives to industry, honour and religion, and remain undisturbed by the destructive consequences of intercourse with settlements of white people, the sytem of missionary operation will be complete, and the prospects of missionaries brightened. But we must not give over the journey because the road is rough and tedious.

Of eleven of our pupils who have embraced religion, nine are males. Who knows but that some of these, may become instruments of good to their less fortunate relations.

Fourteen natives and nine white men in our employ, have united with our church by baptism, since November last.

Most respectfully,
Your humble servant,
ISAAC M'COY.

In relation to the opinion expresed in the above letter, that the Indians can "never thrive while pent up by the whites," one is apt to inquire *how long they could be permitted to enjoy their separation* if they were to locate themselves beyond the *present tide* of white population? On the other hand, we see in the Cornwall school, the Cattaraugus mission, and in the whole nation of the Cherokees sufficient evidence to prove, that much, *very* much, may be done without removing the Indians further *into the wilderness*, where they might be tempted by the plenty of game, to yield themselves up entirely to the practice of hunting for subsistence; and where they would soon become involved in war with the surrounding tribes. The truth is, that every plan has its difficulties, and *experience* is always better than speculation.

CHRISTIANITY WITHOUT CHRIST.

At the recent anniversary of the Continental Society in London, M. Von Bulow gave the following account of the method which is taken to diffuse liberal Christianity in Europe. Arts of the same kind are practised on this side of the water. *N. Y. Obs*

"You must have heard of Infidel Doctrines and Books; but I do not know any Anti-christian Creed, which has been so deceitfully introduced, and so systematically taught, as that which is contained in a work called "Hours of Devotion," first published in 1807, in eight volumes, in German; and which has gone through ten editions, and been translated into French and Danish. It is with many their Bible—the instrument to promote true Christianity! I will give only one sentence as a specimen.

"In a chapter respecting the different religions, the author says: "The Jew who cries with devotion in his synagogue to God his Father: the Turk who according to the doctrine of his supposed Prophet, in the mosques of the east, bends his forehead to the dust before the Omnipresent; the ignorant Heathen, who, for want of better instruction, elevates his hands to an idol, at the same time that he fervently prays to the corruptible dust, does not less direct his prayer to the Most High God—these are all sacred to me: they have all one God, to whom they cry, 'Allah'—'Abba'—'Father.' They look, with me, with tranquil expectation to the same eternity."

"The contents of this work are Christianity without Christ. Deceitful it is, for it speaks seemingly with the greatest reverence of the Redeemer, the Saviour, the Son of God: but even as this only comes to be a peculiar phraseology, so it makes all the positive declarations of the Bible to be nothing more than metaphors, figures, parables, elegant flourishes, and oriental languages! The doctrine of a prince of darkness, the author calls blasphemy—the day of judgment, a dream of ignorant men! And this Anti-christian religion is taught from the pulpits, in the Universities, and in the schools of the continent."

LATEST FROM THE BURMAN MISSION.

Extract of a letter from Mr. Hough, to the Rev. Dr. Stoughton, dated

"SERAMPORE, Feb. 9, 1825.

"It will be to you, as it has been to me, a painful consideration, that not a single word of intelligence has been or could be gained from our friends at Ava. It is now a year since brother Judson has written to me. Your last letter from him probably bore the same date as his last to me. The only report which I have heard, is, that foreigners generally at Ava were imprisoned. Knowing the disposition of the Burman government, and remembering the treatm ent which I received from them at the taking of Rangoon, I cannot indulge any hope unmixed with fears. As we were, so were they, and still in the Lord's hands. They may be spared and carried through many difficulties.

EDUCATION OF HINDOO FEMALES.

The Baptist Magazine for July, after stating that the Rev. Eustace Carey, during his late visit to the United States, made efforts to excite an interest among Christians in favour of Hindoo Female Schools, says, that "In Maine, he received several handsome donations for this object. It is stated that three schools of this kind, will be supported by the Baptist denomination in Boston. The annual expense of a school in which from 20 to 40 girls may be educated, is estimated at $60. In Philadelphia, Mr. Carey received donations to the amount of $250. Several friends in New-York have determined to raise $1000—the interest of which is to be appropriated to the support of one school for ever. Among the subscriptions we notice two families, which support one school each—and a gentleman and his lady, who support two schools."

[*Col. Star.*

EXPULSION OF MISSIONARIES.

The Scotch Missionaries who a few years ago received permission to settle in the Crimea, the government of Astrachan, and the Provinces of Caucasus and Georgia, for the purpose of converting the heathen tribes residing there, have lately broken up all the establishments of their mission in Russia. Mr. Caruthers, one of the principal of these missionaries, arrived at St. Petersburgh in the beginning of July on his return to Scotland.

The Bible.—We understand, says the Recorder and Telegraph, that the Bible Society of Washington County, Me. of which Machias is the shire town, have come to a determination that *there shall not be a family in that county destitute of a Bible.*

Bequest.—James Thompson, who lately died in New-York, bequeathed the sum of twelve thousand dollars to the following charitable institutions in that city. To the Orphan Asylum Society, five thousand dollars. To the American Bible Society, five thousand dollars.

REVIVALS.

For many years after the Pilgrims landed on these shores, revivals of religion were "few and far between." As might be expected under such circumstances, each succeeding generation evinced a degeneracy from the piety of the preceding. Nevertheless there were some bright spots on this melancholy picture, which it may be profitable to contemplate.

REVIVALS IN NORTHAMPTON.

In Northampton there were repeated revivals, under the ministry of the Rev. Mr. Stoddard. The first was about the year 1679 a second was in 1683. Another was about the year 1696; a fourth in 1712. In 1718, he had the happy experience of the fifth. These he termed his harvests. He was eminent and renowned both for his gifts and graces, and his ministry was from the beginning, blessed with uncommon success. The revivals, were, some of them, much more remarkable than others; but in each of them, and especially in those in 1683, in 1696, and in 1712, the greatest part of the young people in the town appeared chiefly concerned for their salvation.

[*Trumbull.*

REVIVAL IN WINDHAM, CONN.

In the year 1721, there was a very general and remarkable concern and inquiry among the people, in the town of Windham, what they should do to be saved. The town had been incorporated about 29 years. The church had been formed about twenty-one. The pastor was the Rev. Samuel Whiting. He was trained up for the ministry principally under the instructions of the famous Mr. Fitch, of Norwich. He was eminent for gifts and grace; a clear & powerful preacher of the doctrines of the reformation. His preaching at this time was attended with such success, by the powerful influences of the Divine Spirit, that in the short term of six months, eighty persons were admitted to full communion in the church. This was a great ingathering unto Christ indeed, as the inhabitants could not be numerous. It was probably nearly as much as one person to every family. This could be imputed to no extraordinary external cause, but to the secret operation of the spirit of God upon their hearts. The town was full of love, joy, thanksgiving and praise. A day of thanksgiving was appointed, to give thanks and praise unto him who had done such great things for them. In this happy revival persons of all ages, and some of whom there could have been little expectation, came together weeping, to seek the Lord their God, and to join themselves to him in an everlasting covenant, never to be forgotten.

KINGSTON, JAMAICA.

A letter from the Rev. Mr. Coultart, one of the English Baptist missionaries at this station, dated Feb. 19, mentions that, at the close of 1824, he had baptized one hundred and thirty persons; making a total, during the year of *four hundred and fifty*. The Lord's name be praised.

REVIVALS IN COLLEGES.

A Correspondent thinks it highly important, that the College Concert of Prayer on Sabbath Morning for the revival of religion in our Colleges and other literary institutions, should be remembered in the supplications of all who love the Lord Jesus in sincerity. This Concert originated with some pious students a few years ago, and the revivals which have since been heard of, are ample encouragement to perseverance in this delightful duty.—But we would inquire, Are all professedly pious students punctual in its observance? Are all parents who have sons in our literary institutions, sufficiently interested on this subject? While our sons are bending the knee in the halls of science, will not parents remember them at the family altar, or in the secret retirement? To experience, or even witness the joy of a father on receiving a letter from a "long-prayed for" son, full of penitence, faith and love, would doubtless be a sufficient excitement on this subject. But though we may not be thus favored, the subject is no less important—let it then be reflected on, till it is felt, that it may be realized by parents; and may all who expect the Lord of the harvest to send forth laborers, importunately intercede for the descent of the Holy Spirit to purify our literary Fountains, and cause them to send forth streams to gladden our destitute churches.

Rec. & Tel.

WESTERN RECORDER.

UTICA, TUESDAY SEPTEMBER 13, 1825.

ANNIVERSARY OF THE ONEIDA SABBATH SCHOOL UNION.

There is something in the system of Sabbath school instruction, which is peculiarly adapted to the circumstances of our flourishing country: for the prosperity of every republic is inseparably connected with the religion, the virtue, and intelligence of its inhabitants. Sabbath schools are thrice blessed—blessed in their influence on those who give instruction, and those who receive it: and the receivers, again are instrumental in extending the blessing to others; and thus disseminating it more or less over the whole face of society.

Every Sabbath school is, in some sense, a missionary establishment, and a religious congregation in miniature. Every person who engages in them as a teacher or superintendent, learns something of the wants, the propensities, and the capabilities of children; and sees, in the result of his own labours, indubitable proofs of the importance of his employment. To qualify himself for more extended usefulness too, he seldom fails to set about improving his own stock of literary and biblical knowledge; and the latter is often sanctified to his own spiritual good, as well as to the lasting benefit of his pupils and associates. Those who contribute to the funds of such institutions, also derive in some measure, the same advantage in visiting them. And the same, and even more than this, may be said of parents and guardians. Many of them have been found to receive such lessons from the children who have been the little beneficiaries of this charity, as would have been rejected and despised if communicated by a neighbouring friend or clergyman.

There is no end in speaking of the advantages which result from Sunday schools; but the preceding sketch may serve to convey some idea of the interest which was felt in the important measure which was adopted last Wednesday evening, at the first anniversary of the Oneida Sabbath School Union. The meeting was well attended; an interesting report was read and ordered to be printed; much valuable information was communicated by the several speakers who successively took the floor; and resolutions were passed, expressive of the sense of the meeting, in regard to the increasing interest which is felt in Sunday school instruction. All this must have had a most happy influence on the minds of those who were present, and have stimulated them to greater exertions in the cause; but the most important transactions that took place, were those which related to the *extension of the limits of this Union, so as to embrace the 5th, 6th, 7th, and 8th Senatorial Districts of this State.* We rejoice in this event as a special token for good. The concentration of effort which will be secured by the measure, cannot fail to excite a deeper interest in the cause; to render the funds of the institution more productive; and its friends more steady, uniform, active and efficient in their operations.

A new constitution, the one recommended by the American Sunday School Union, for auxiliaries, was unanimously adopted, which embraces the extent above described; and the following officers were chosen for the year ensuing:

Hon. Jonas Platt, of Utica, President,
William Williams, Esq. 1st Vice President,
Abraham Varick, Esq. 2d Vice President.

Additional Vice Presidents:—Henry Dwight, Esq. Geneva; Nathaniel Howell, Esq. Canandaigua; James S. Seymour, Esq. Auburn; Hon. A. Samson, Rev. Mr. Savage, Rochester; Dr. Richard Dibble, Batavia; Mr. John A. Lazell, Buffalo; Gerrit Smith, Esq. Peterboro'; Dr. George Pomeroy, Cooperstown; James F. Cogswell, Esq. Cherry Valley; Orin Stone, Esq. Watertown; Col. W. Gardner, Manlius; David Holt, Esq. Herkimer; Mr. William Clark, Salina; Mr. Orrin Gridley, Clinton; Mr. Sylvester Clark, Clyde; Mr. Ira Gould, Penn Yan; Mr. Oliver C. Comstock, Trumansburg; Hon. S. Munro, Camillus; Mr. George Beckwith, Palmyra.

Managers:—A. M. Beebe, Esq. *Chairman*, G. C. Bronson, Esq. J. Bradish, Esq. Mr. J. W. Doolittle, Mr. Alex. Seymour, Mr. Jacob Snyder, Mr. T. F. Field, Walter King, Esq. Rev. E. F. Willey, Mr. Chas. Hastings, Mr. T. Parmele, Mr. G. S. Wilson.

Rev. S. W. Brace, Utica, Corresp'ng Sec'y,
Mr. William Walker, " Recording do.
" Charles Morris, Treasurer.

We are authorized to add, that it is in contemplation to employ one or more missionaries for the promotion of Sabbath Schools in the Western District.

Quarterly Examination.—A more interesting quarterly examination of the Utica Sabbath School Union took place last Sabbath evening, in the Presbyterian Church in this village, than we recollect to have ever before witnessed. This is saying much—but not more, we presume than the general sentiment will warrant; for we know of no other occasion which calls forth a greater assemblage of gratified auditors. Yet to prevent us from being proud of this institution, let us remember, that, comparatively speaking, we are doing nothing, to what ought to be done: and that when we have done all, we are, at best "unprofitable servants."

"By their fruits ye shall know them."—Our readers will doubtless recollect the purport of an anecdote which we published a short time since, in illustration of this motto; and the *previous confessions* of a champion of Universalism, respecting the *neglect of prayer*, and the sin of *profane swearing*. An unknown correspondent from Vermont, who, from the flutter of his plumes, we suppose must have been wounded by the recital, has unintentionally furnished us with an additional illustration.

After offering us a few harmless doses of abuse, he says in allusion to swearing:

"Not that I would approbate the use of profane language: yet, Sir, I have known men who did swear—who, as *good men*, were as *far above* others who pretended to great sanctity, as the canopy of heaven is above the face of the earth!!!"

Rather high, to be sure—but it is easy to see from it, what a *low* estimate a *Universalist* is capable of fixing on one of the *great commands of the decalogue.*

Onondaga Salt.—It appears from the western papers that the price of this article is likely to be augmented on account of the diminished quantities that are manufactured.

To the Editor of the Western Recorder.

SIR,—There is considerable said in the vicinity where I live respecting the "*power;*" by which is meant, as I understand it, pure religion exerting its energies in a powerful manner on the human body. This circumstance has induced me to propose for discussion in your paper the following

QUERY—Do pure religious affections ever agitate the body?

An answer to this will afford great satisfaction to *one*, at least, among your many readers. A. R.

So far as the above query relates to the philosophy of the human mind, the answer is at once clear and decisive. Every possible affection of which the mind is susceptible, has its correspondent influence on the body; and this influence in all cases, becomes more or less *observable* in proportion to the *strength* of the mental exercise A *slight degree* of anger, for instance, betrays itself in blushes and distortions of countenance. Add strength to this passion, and it will farther show itself, in threatening tones and violent gesticulations. Go on to aggravate the feelings of the angry man, and he will, at length, assume a ghastly and fiend-like appearance, and rave with the incoherence of a maniac.

The passion of love, too, whether it shows itself in slight partiality, or becomes associated with delight, wonder, or admiration,—or whether it kindles in all the ardour of impatience, or fierceness of desire, is every where attended with its proportionate influence on the body; and the same holds true of hope and fear, sorrow and joy, shame, penitence, contrition, &c.; and the same may be said of all complex passions, and mixed emotions. According to the *strength* of the mental excitement, is the *power of its influence on the body.* Nor, in this point of view, is it material what occasions the *exercise* of feeling: for anger, or love, or fear, whatever may have been the exciting cause, still preserves its own nature, and is every where accompanied with its appropriate influence,

The question at issue, then, is simply this:—Whether such passions or emotions as religion properly employs, ever become sufficiently *intense, to operate* on the body in any very powerful or extraordinary manner; and to this question, we shall not hesitate to reply in the affirmative. Moses, while approaching the awful thunders of Sinai, acted consistently with the condition of a frail, dependant, sinful being; though he was constrained "exceedingly to fear and quake." The pious Psalmist often '*panted*,' and '*fainted*,' and became '*overwhelmed*' with his distress; and in one instance, he was seen to leap and dance with all his might for joy. The Saviour himself, while on earth, both groaned and rejoiced in spirit; and at the grave of Lazarus, his affections were so called forth, that even the hard hearted Jews were constrained to exclaim, "behold, how he loved him!" Paul was struck down to the earth, at the first moment of his conviction; and at one period of his life he says

of the people of his charge, that, "by the space of two years, he *ceased not* to warn them *day and night, with tears.*"

In all these instances, however, it must be recollected, that there was an *exciting cause*, corresponding in character, with the *intensity of mental and bodily affection.* Moses *saw* the lightning, *heard* the thundering, and was *called by name*, and by the *voice of God*, out of the midst of the fire to *approach* the awful and terrific scene? David was driven to the most heart-rending extremities; and experienced the greatest and the most sudden and unexpected reverses in his circumstances. The Saviour who knew no sin was constantly bruised for our infirmities, in the indignities the conspiracies, and the cruel mockings which he endured. And as for the Apostles, the whole history of their transactions shows indisputably, that they can have no parallel in modern times. All these *extraordinary* instances of mental and bodily affection, were connected with real circumstances and events that were *equally extraordinary;* and they by no means appear to have been the usual accompaniments of devotion. There is every reason to suppose that the ancient patriarchs and first Christians were never known to raise the loud cry of distress, or to utter the groanings of mental agony, except on occasions of the deepest sorrow and affliction: nor do we read of any instance of great rejoicings in spirit, giving rise to violent gesticulations where there was not *an evident train of peculiar circumstances* which had sufficient importance to call them forth. We read of only one instance where David *danced* before the Lord,—only one except at the crucifixion, where the Saviour groaned in spirit,—and only one, where in the strong language of scripture, an apostle "*went out and wept bitterly.*" Paul was stricken down but once in his whole life; and though he was afterwards "caught up into the third heaven," and witnessed things that it was both "unlawful and impossible" for him to utter, there is no evidence that "*in the body,*" he experienced any extraordinary convulsions or gave any symptoms of extreme agony.

The instances of sudden conversion, recorded in scripture are not less remarkable for the *evident employment of strong exciting causes.* The three thousand, who suddenly cried out on the day of Pentecost, were convicted of having, with their own wicked hands, slain the Lord of Glory, or of directly consenting to his death. This whole affair, too, was the result of a most stupendous miracle foretold by the prophets, and given as a special sign to the unbelieving cotemporaries of the converts.

The gaoler, as another instance, was roused from his sleep by a special miracle, which, of itself, was sufficiently appalling; but which was seconded with the apprehension, that heaven itself had set the prisoners free, and doomed their keeper at once to an ignominious death, and to eternal destruction. He felt more than the mere apprehension of these evils. They were more than present to his imagination. A real earthquake by divine command had broken open the doors, and granted the prisoners liberty to depart at the certain forfeiture of the life of their keeper.

Now, we are by no means, disposed to infer that there are in modern times, no instances of overwhelming conviction, or of overpowering manifestations of divine glory: for though the age of miracles is past, the era of conversion and sanctification is not; and whenever a sense of guilt, or danger, or deliverance, or glory, is produced by the divine Spirit, we must expect that feeling will be called into exercise; and, that according to the *strength* of this feeling will be the power of its influence on the body of him who is the subject of it.

But having said thus much, we feel constrained to add, that we never expect to find among any denomination of Christians on earth, any considerable numbers, who are more *highly favoured* with divine manifestations than were the apostles and early martyrs *who have been specially "set forth" in the scripture, as an "ensample" for those who should follow them.* And when we hear of whole assemblies of worshippers who are in *the habit* of accompanying their devotions with dancings, shoutings or groanings, it appears to us demonstrably evident that a great share of the excitement is not *necessarily connected* with the exercise of pure religion. In the midst of all this noise, it is to be hoped that there is something of the spirit of true devotion: but it is evident that there is also much "wood and hay and stubble," which is fit only to be destroyed.

Nor is it at all difficult to reconcile these appearances, with the known phenomena of the human mind. Passions that spring up through the direct influence of living and palpable realities, are necessarily real, heart-felt, and durable in their nature: while those which are the more immediate offspring of a heated imagination,—however violent they may seem to be,—will generally subside with the impulse that called them into existence: and prove more evanescent than the morning cloud or the early dew. We readily admit that an individual *may be* the subject of *both* these species of influence at the *same time:*—but we hazard nothing in saying, that in proportion to the *predominance* of the *latter* species, is the danger of fatal error and delusion.

Men are formed to be rational as well as imaginative, in their mental exercises; and he who would address them successfully, should never lose sight of their two-fold susceptibility. If the address is made *exclusively to the understanding*, then, in the natural course of things, there will be much coldness and inactivity; and if, on the other hand, the imagination is made the chief instrument of excitement, then may it be expected that the impressions, though strong, will be evanescent;—and in this case, there is the greatest danger that they will have no proper relation to the objects about which they should be chiefly employed.

POLITICAL.

DOMESTIC.

Gov. Troup.—After all the madness of Gov. Troup, he seems at length to be favoured with a lucid interval. He tells the President, in a long communication, that he has concluded to defer surveying the Indian lands. The Creeks then are safe till the meeting of Congress, and the Georgia legislature. Nevertheless the poor man has *immortalized his memory*—and if he should lose his election in the coming month, he wil yet have the satisfaction of reflecting that he has occasioned some bustle; and made merry work for waggish scribblers in the newspapers.

One of the English papers, however, treats the affair more seriously. Its soge editor forsooth, has always supposed this unwieldly republic could not long sustain itself; and now, as good luck, would have it, his predictions are about to be verified, and America is to fall—*by the hand of Gov. Troup!!!*

Com. Stewart.—The trial of Com. Stewart has closed: and though some of the charges against him were very serious, he has been honourably acquitted.

As to the charge of cruelty to the officers, Lieut. Sands stated, that he only recollected one instance of the kind previous to his own arrest. Witness, it seems had *been reprimanded by him* for—what?—*Profane Swearing!* A great pity to be sure!!!

Coal discovered.—A correspondent of the N. Y. D. Advertiser, states that a valuable vein of fossil coal, had been discovered some miles above the city, on the banks of the river Hudson.

Gen. La Fayette.—This distinguished guest of the nation, had, by the last accounts, finished his visit with the ex-presidents Jefferson, Madison and Monroe, and returned to the city of Washington, and was about to set sail for France. The following is his letter to Gen. Bolivar:

Translation of a letter written by Gen. La Fayette, to the President Liberator Bolivar; accompanying the presents, all to be forwarded by Mr. Salazar.

President Liberator:—My religious and filial devotion to the memory of Gen. Washington, could not be better appreciated in his family than by the honorable charge now bestowed on me. While I recognize the perfect likeness of the portrait, I am happy to think that among all existing characters and all those recorded in history Gen. Bolivar is the one to whom my paternal friend would have preferred to offer it. What shall I say more to the great citizen whom South America has hailed by the name of Liberator, a name confirmed by both worlds, and who, possessing an influence equal to his disinterestedness, carries in his heart the love of Liberty, without any exception, with the Republic without any alloy? However, I feel authorized by the public and recent testimonies of your kindness and esteem, to present you with the personal congratulations of a veteran of our common cause, who, on the eve of his departure for another hemisphere, shall follow with his best wishes, the glorious completion of your labours, and that solemn Congress at Panama, where will be consolidated and completed all the principles and all the interests of American Independence, freedom and policy.

Accept President Liberator, the homage of my deep and respectful attachment.

LA FAYETTE.

U. S. District Judge.—The President of United States has appointed Alfred Conkling Esq. Judge of the Northern District of the state of New York, in the place of the Hon. Roger Skinner, deceased. We have only to say, that a more judicious or popular selection could not have been made.

Resuscitation.—The Georgia Missionary gives a case in which a boy standing under a tree was felled to the ground and apparently killed by a stroke of lightning. Among those who saw him fall, one person had the presence of mind to inflate his lungs by blowing into his mouth, when he began to breath, and friction being applied to his body, he soon recovered. He was struck on the side of his head, his hat torn to pieces, his neck, side and leg blistered, and the toe of his shoe completely burst out. People will do well to remember this remedy. A small bellows is preferable to the mouth for inflating the lungs, as the air is then sent in pure, having never undergone any change in the respiratory organs, unfitting it for the purposes of life.—*Alb. Adv*

Ship masts by the Canal.—There is scarcely a day that does not more and more develope the value of our canals. Sloop and ship masts are now brought down with facility. It was supposed that their extreme length would forever prohibit their passage through the locks; but the ingenuity of our enterprising citizens has found a remedy for that evil. They are laid on a scow, but end forward, the top mast projecting over the stern, and to pass a lock, by the aid of a simple machinery the top is raised to an angle sufficient to permit the descent of a boat, while the mast thus elevated clears the upper gate when the boat has been let down to the lower level. The locks are 80 feet long; but masts of more than 100 feet in length, thus pass them with facility. In ascending a lock, of course the projection of the mast must be over the bow of the boat. Those acquainted with the cost of this article of first importance to commerce, and the difficulty of procuring it, will at once see the value of this branch of trade.

[*Albany D. Adv.*

Prison Discipline.—At a public meeting of the citizens of Albany, held at Knickerbocker Hall, on Saturday evening last, a society was formed for the promotion of *prison discipline*—a constitution adopted, and a board of managers chosen, of which Samuel M. Hopkins is president, and James Stevenson secretary and treasurer.

MINISTER FROM NETHERLANDS.

The Chevalier Huygens was, on Friday, the 26th ult. presented to the President of the United States by the Secretary of State, and received as Envoy Extraordinary and Minister Plenipotentiary from the Government of the Netherlands.

Sardinian Consul General.—The Chevalier Carvadossy de Theat, Sardinian Consul General to the United States, his Secretary and servant, arrived at New-York on the 24th ult. in the brig De Witt Clinton, from Liverpool.

Unprofitable Roguery.—On the night of the 30th ult. the office of the state treasurer, in Hartford, Ct. was forcibly entered, and money to the amount of *one dollar and forty-eight cents*, was carried off. The villians left behind a crowbar, iron wedge, two chisels, two lamps and a tinder box. The bank has the advantage in the bargain.

Age does not cure depravity.—Donald M'Donald, a Scotchman, reported to be 103 years of age, was lately brought before the police court in Boston; charged with being a common drunkard, of which he has been convicted once before.

Capt. M'Donald, of Brunswick, Maine, has invented an excellent machine for hulling barley, which renders it superior to the imported, or that which is kiln-dried.

A letter from General Wilkinson, dated at the city of Mexico, states that he has procured a large tract of land in the province of Texas, and wishes to settle it with Americans, to whom he holds out liberal inducements.

FOREIGN.

The Greeks.—Late advices from Greece are of a contradictory nature, as usual. The *very* latest intelligence is somewhat favourable.

The Greeks.—Alluding to the general aspect of affairs in Greece, the Liverpool Courier, of the 20th July, has the following pertinent remarks;

"The success and reverses of this noble people may be considered as, during this campaign, hitherto, pretty equally balanced. They have lost an important fortress, and they have again distinguished themselves on their own element, and have inflicted a signal defeat upon the enemy's fleet. It is satisfactory to observe, that the regular usages of civilized warfare begin to be observed in this struggle, no massacre having taken place at the taking of Navarino; and the Greek garrison being allowed to march out with the honours of war. This is one proof that the valour of the Greeks has taught the Turks to fear them, and that the former have obtained a position sufficiently commanding to curb the brutality of their oppressors. We hope that some efforts may be made by the land forces to retrieve this disaster; and that this campaign may be nobly and successfully contested. If so, it promises to seal the liberty of Greece."

Rumours were again afloat, that it was in contemplation by the "*un*-holy alliance," to recommend the establishment of a limited monarchy to the Greeks, and Austria is said to have actually dispatched a special messenger, with proposals in favour of the exiled son of Gustavus of Sweden. An application on the same subject was said to be about to be made to the British government.

The freedom of the city of Dublin has been bestowed on Sir Walter Scott. The corporation of the same city resolved an address of thanks to the Duke of York, "for his patriotic and constitutional speech on the Catholic Question.

Thirty-one Colombian armed vessels were on the Spanish coast, between Cadiz and Barcelona.

Literary & Scientific.

A work has just been published in New-York entitled "View and description of the city of N. Orange, (now New-York,) as it was in the year 1673; with explanatory notes, by Joseph W. Moulton, Esq."

Mahlon Day, of New York, has issued proposals for publishing a work to be entitled Biographical Sketches and Interesting Anecdotes of persons of *colour*.

The Rev. N. L. Frothingham, of Boston, is to deliver an Oration before the Phi Beta Kappa Society, at Cambridge, at its approaching anniversary The Poem is to be delivered by Mr. Barlow, a member of the class of graduates in 1824.

We learn from the American Sunday School Magazine that the demand for the Society's publications increases, and that for the last two months an average of 90,000 18mo.' pages per day have passed through the press.

[*Family Visitor.*

Conference Sermons.—Proposals have been issued by Messrs. Carter and Adams. of Amherst, Mass. for publishing a volume of sermons suited to be read in evening meetings or on the Sabbath, in the absence of a Gospel ministry. "The Church Safe," a sermon extensively known and much admired will be included in the volume, together with its counterpart, "None but the Church Safe." The latter has never yet been published; but having had the satisfaction of hearing it preached, we shall be allowed to say that, in our opinion, it is nearly or quite equal to the "Church Safe." Eight or ten of the other sermons were originally delivered from the text, "If the trumpet give an uncertain sound, who shall prepare himself for the battle." The volume will comprise upwards of 300 pages, and be afforded to subscribers in boards at $1, or 1,25, bound.

Proposals are issued by D. A. Borrenstein, Princeton, for publishing a second edition of "LETTERS CONCERNING THE CONSTITUTION AND ORDER OF THE CHRISTIAN MINISTRY," by the Rev. Professor Miller, D. D.

Milton.—The New Monthly Magazine, in noticing the forthcoming work of Milton, "De Doctrina Christina," which is said to consist of certain propositions, on which the writer argues at length, and which he enforces and illustrates by quotations from the Scriptures, adds, "the publication of this book will prove Milton to be, what he was never suspected of being,—an Arian."

The same work announces that "Mr. Jeffrey has ceased in a great measure to superintend the Edinburgh Review—at least, he now interferes only with that portion of it which is devoted to Belles Lettres criticism."—*B. D. Adv.*

At Salamanca, in Spain, eighteen of the old professors of the University have been superseded by youth who have scarcely finished their studies, but who have the merit of being partizans of the Jesuits.

The Franklin Institute of Philadelphia, are about publishing "The Franklin Journal, and Mechanic's Magazine;" to be edited by Dr. Jones, Professor of Mechanics in the Institute. A number containing sixteen 8vo pages, with engravings, when required, will be published weekly. Subscriptions $3 50 yearly, if paid in advance.

New Carriage.—A new three wheeled carriage has been invented at Bristol, which will travel at the rate of eight miles per hour, and is to be propelled by manual labour from within the vehicle.

Safety Valve boiler.—Mr. Clegg, the engineer, of Liverpool, has given an explanation of a very important improvement, introduced at the Ætna iron works, in the construction of the safety valves of boilers. It is a fact well authenticated by the evidence taken before the Committee of the House of Commons, and on a long list of coroner's inquests, that the explosion of steam boilers, has uniformly been owing to the ignorance and rashness of the engineer in weighting the safety valves, particularly in high pressure engines. To obviate this serious evil, Mr. Clegg has invented a counteracting safety valve, over which the engineer has no control, and which only acts when the steam is rarified beyond its proper temperature.

A London Literary work of the 2d July. states that the Life of Napoleon, by the author of Waverly is certainly to be forth coming. It is to be comprised in four volumes, besides a preliminary volume, bringing down the history of the French revolution to the day when Napoleon commenced his military career.

African Traveller.—Major Laing, the Africa traveller, has again departed with a view of reaching Timbuctoo.

ADMINISTRATION OF OATHS.

The hasty and irreverent manner in which oaths are so often administered in our judicial proceedings, may find an appropriate rebuke in the following case of an insane person:

"Dr. Armstrong, in lecturing upon inflammation of the brain, remarked on the tendency in some cases of delirium, of the patient to display in his ramblings, his most predominant feeling; and quoted the case of a Justice's clerk, who, during the progress of the delirium, was *continually engaged* in swearing in witnesses one after another *very rapidly*, and he invariably concluded by saying: 'So help me God—Kiss the book—*Give me a shilling.*'"

DEATHS.

At Mobile, Alabama, of the malignant fever, G. J. MILLS, Esq. formerly a resident of this village. He was emphatically a good man, and his loss will be deeply felt. No particulars have yet reached us.

At Charleston, S. C. on Thursday the 25th ult. the Rev *Richard Furman*, D. D. for more than half a century, an able, eloquent and useful minister of the gospel, and for the last 40 years, the beloved pastor of the Baptist church in Charleston. He died in the faith of the doctrines of the Cross—and with a well grounded hope that his Redeemer liveth.

LAST MOMENTS OF THE LATE REV. MR. WILLIAMS.

The recent death of Rev. Comfort Williams, was mentioned in the last Recorder. The following paragraphs are extracted from a biographical notice of him which appeared in the Rochester Religious Advocate:

"Mr. Williams was a native of Wethersfield, Connecticut; he was graduated at Yale College in the year 1808, and afterwards pursued his Theological studies in the Seminary at Andover, Mass.: he was settled at Rochester in the year 1815, where a church was organized, consisting of 15 members, which increased to 90, at the time he was dismissed, and at the time of his death amounted to about 200.

"Mr. W. delivered his last gospel message at Clyde, in the county of Wayne, N. Y. on the Sabbath but one before his death, from Mark i. 35. In this sermon he magnified the office of a gospel minister. His illustrations and exhortations evinced his zeal in his master's service, and the affectionate salutations of the church at the close of the exercise was sufficient testimony of their satisfaction and approbation. Mr. Williams was appointed by the Rochester Presbytery a commissioner to the Theological college at Auburn; the occasion of his journey at this time, was to attend the anniversary of this seminary. The weather being extremely hot, and he in feeble health, he complained much during his journey of the symptoms of the disorder that terminated his life in four days after he returned home. His last hours lingered with much pain and weakness; being asked of his feelings in view of death, and leaving his children without a parent to direct their youth, he answered plainly,—"God will order all things well;" after this he was heard to utter the word 'HOPE' three times, and fell asleep."

DEATH OF THE REV. DR. BALDWIN.

This venerable and beloved divine, who has been for thirty-five years, the pastor of the second Baptist church in Boston, died very suddenly at Waterville, Maine, on the 29th ult. in the 72d year of his age. On his way to attend the commencement at Waterville College, the Doctor preached twice last Sabbath week, in Hallowell—arrived at Waterville on Monday—spent the evening agreeably in a circle of friends at Professor Brigs', and retired to rest at half past nine with his consort, who, at half past eleven, was aroused by his dying struggle. She spoke to him—he answered—but before she could alarm the family, his spirit took its flight from earth to heaven.

His remains were brought to this city, in the steam boat on Friday, and on Monday afternoon were followed to the grave, by the clergy of the city and vicinity, the relatives of the deceased, and the members of the Baptist churches as mourners, together with a vast concourse of sympathizing friends. A funeral sermon was preached on the occasion, by Rev. Mr. Sharp.

In Sanford, Mr. Moses Tebbets, aged *one hundred and one* years and *thirteen* days!

The following is an extract from the sermon preached the day he was a hundred years old.

Mr. Moses Tebbets was born 100 years ago this day, in the town of Somersworth, N. H. He lost his father at the age of 19,—81 years ago. His mother lived many years after the death of his father. He had six brothers and six sisters; four brothers and two sisters older, and four sisters and two brothers younger than himself. All these are numbered with the dead, and he alone is left to tell of it. He has married two wives, and buried them both; has had seven children only one of them lives, and she is not here to celebrate her father's centennial birth day. He moved to this town 60 years ago. Then there was but here and there a family. Now the town contains about 2000 inhabitants. About 50 years ago he joined the Baptist church in this place, of which church he is still a member. I cannot learn that he has attended public worship at either of the meeting houses in this town for 19 years. The cause is I suppose, the infirmities of old age. It is 12 or more years since he has been able to read. It is with difficulty he can hear. The faculty of memory feels the effects of old age the least of any of his faculties. He relates transactions of 60, and 70, and 80 years ago with great accuracy. And he also remembers what was done the last week, and the last month, and the last year. Such are a few of the particulars in the history of him, who has lived ONE HUNDRED years!!!

STRAYED, sometime last May, a Bay COLT, 2 years old, black mane and tail, one hind foot white and a small star in his forehead;—Whoever will return said colt, to the subscriber in Whitestown, to David Pixley in Manchester, or give information so that they may be obtained, will confer a favour upon the owner, and all reasonable charges will be paid.

CHARLES WILCOX.

Sept. 13, 1825. 3wp63.

NEW GOODS.

No. 36, Genesee Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.

Rome, August 23, 1825. 1tfp1w

Steam Navigation Company.

THE new Steam-boat *Commerce*, Captain Seymour, with the Safety-barge *Lady Clinton*, and the new Steam-boat *Swiftsure*, Captain Stocking, with the Safety-barge *Lady Van Rensselaer*, will, until further notice, be arranged as follows:

Leave New-York.		Leave Albany.	
Monday, at	10 A. M.	Monday, at	10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New-York, apply on board, at the Cedar-street wharf, in the rear of the City-Hotel, or to W. C. REDFIELD, 137 Washington-street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to RATHBONE & CHAPIN, 67 Quay-street.

New-York, Aug. 15, 1825. 61tf

NEW YORK STATE

Literature Lottery,

CLASS No. 2, for 1825; will be drawn on the 20th September next, and finish in a few minutes. J. B. YATES and A. M'INTIRE, Managers. 66 Numbers—9 Ballots to be drawn.

A considererable portion of this Lottery is put up in parcels of 22 tickets, each embracing all the combination numbers, from 1 to 66, which parcels are warranted to draw at least $45 90. Those who wish to pay only the difference between the price of a parcel of twenty 22 tickets and the least sum they can possibly draw, a certificate of 22 whole Tickets can be had for $86 10, Half 43 05, Quarter 21 52, Eighth 10 76. Present price of whole Tickets $6, Halves $3, Quarters $1 50, Eights 75 cents.

Tickets and packages of Tickets for sale in a great variety of numbers at *WILLIAM CLARKE'S*, No. 53 Genesee-street, where was sold and paid a few days since, Ticket No. 17570, a prize of $5,000, and in former lotteries, prizes to the amount of $230,000.

N. B. Orders enclosing the cash (post paid) promptly attended to. Most kinds of uncurrent bank bills taken at par for Tickets.

58tf Utica, July 20, 1825.

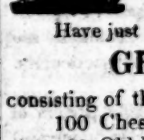
WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,

Utica, June 28. 83, Genesee street.



Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & Schiedam Gin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES, and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 59tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

THE DEATH OF THE CHRISTIAN.

Thou art gone to the grave,—but we will not deplore thee,
Though sorrows and darkness encompass the tomb,
The Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave,—we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to infold thee,
And sinners may hope, since the Sinless has died.

Thou art gone to the grave,—and its mansion forsaking,
Perhaps thy tried spirit in doubt lingered long;
But the sunshine of heaven beam'd bright on thy waking,
And the song which thou heard'st was the seraphim's song.

Thou art gone to the grave,—but 'twere wrong to deplore thee,
When God was thy ransom, thy guardian, thy guide;
He gave thee, and took thee, and soon will restore thee,
Where death hath no sting, since thy Saviour has died.

To the Editor of the Western Recorder.

MR. HASTINGS,—Many thanks are due you for your able defence in the case of X, vs. editor,—or rather X, vs. Laou, and others. It is much to be deprecated that such consequences should result from the discussion of this subject as your fearful correspondent anticipates. Indeed, I think we may see, in the very fact of *his* noticing the subject, an omen of good. He fears the enlisting of prejudices against the cause. We can hardly say we would have them enlisted in its *favour*, for the very object of some of those remarks alluded to, was to *annihilate* prejudice. X ought to know that an enlightened mind when made perfectly acquainted with a particular subject, has no longer any *prejudices* with regard to that subject. Let X then receive it as a demonstrable proposition, (we hold it as an axiom,) that truth or science and prejudice cannot *coexist* in the same mind. We cheerfully relinquish the wooing of prejudices to those who have some dark designs to accomplish. But I should hardly have noticed the complaints of X, with regard to those communications, were it not for the sake of showing him, in a friendly way, that *he* has some prejudices which might probably be removed by a careful reperusal of some of those very articles of which he complains. I refer more particularly to the subject treated of in the Christian Spectator, where the writer shows, (I think *conclusively*,) that the number of topics embraced by the writers of hymns, is already too great, and that this results from the very nature of some of those topics, whence arises their absolute inapplicability to music. It ought to be borne in mind, that the sum of religion is embraced in a very few general subjects, (our Saviour says in one, love,) and that whatever particular subject of human conduct or human interest may be made the theme of a sermon, enough psalms or hymns on some more general subject, may be found sufficiently related to it, and in a dress sufficiently poetic to please the most fastidious. I think it must be left to those who wish for hymns, more particularly adapted to the subject of missions or revivals to prove that these subjects are altogether novel, and were unknown to the Christian church in former ages.

But what is the argument adduced by your correspondent in favour of *his* opinion? That "it is the general impression that the number of topics is already too limited." Have we then lived to see the day when the fogs of superstition and ignorance are so completely dispelled, that "general impressions" are to be taken as the standard of religious knowledge or correct taste?

For my own part, I would as soon trust to a promiscuous assemblage of uncultivated voices for the production of good harmony, as to the "general impression" with regard to correct poetry, or the fitness of subjects to be introduced into sacred song.

On this subject, I would recommend to your correspondent for his own particular gratification, the work of a German author of which I once saw an account, who versified the first 12 chapters of the Acts of the Apostles.

In reply to X's remark, that the criticisms in the above mentioned communications are too minute and multiplied, I shall say nothing, until he shall have manifested that he has given them one single perusal. LAOU.

REMARKS.—Most of the *logic* contained in the above communication, we presume will be satisfactory to X. Though if he were permitted to add a single corrollary on the subject of prejudice, he would probably insist on its liability to *prevent a full examination of the subject required*. Just as if the goblin, standing by with his bandage, while one was reading the articles, should take advantage of the first contortion of features he could discover, to blindfold the eyes of the reader.

But after all—since our respected correspondents embrace the *same general views of the importance* of the principal subject in discussion; we trust that they will not eventually see cause for disagreement, respecting particulars.

We are aware that a respectable portion of our readers take little or no interest in our musical and poetical articles. An individual, for instance, inquired a few days since, whether those which lately appeared, might not have reference to a large hand organ, just set up in the museum, on the opposite side of the street. Another presumed that they might "be well enough to those who understood them." A third thought that they "did not amount to much." A fourth, that they were "severe." A fifth, that it was imprudent to deal so unmercifully with a poet for whom a large portion of the community entertain such a partiality, as almost to believe him to have been inspired. But to all these suggestions it may suffice for the present to remark, that the *late* articles are intended chiefly for the *literary portion* of our readers; and that they occupy but a *very limited* space in our columns.

In the mean time we have the no small gratification of perceiving that the articles in question, are not lost on this portion of community; as we could abundantly show from private letters and verbal communications, did the case but require it. Whether our *own* scribblings are of much consequence, is another question: but that the late articles which have found their way into our columns have been extensively read, there remains little doubt; and it is equally obvious to suppose that many who neglect them will derive an indirect benefit from the reading of others. The subject is acknowledged on all hands, to possess intrinsical importance; all, therefore, have some share of interest in it; and we think that no one should grudge the little space that we are in the habit of allotting to it.

A Musical Curiosity.—Near Tryberg, in the Grand Duchy of Baden, there is a chasm in the mountain, not only remarkable for the romantic nature of the scene, but for the extraordinary sounds which occasionally issue from it. This latter peculiarity was first observed at the end of the 17th century, by some soldiers stationed on the adjoining height, who heard melodious tones resounding from the tops of some fir trees which grow beside a waterfall in a neighbouring wood. The current of air ascending and descending through the chasm, receives a counter impulse from an abrupt angle of rock, and acting on the tops of the trees and shrubs, forms a natural Æolian Harp, the tones of which are accompanied by the gurgling of the neighbouring waterfall. The religious spirit, which was the prevailing characteristic of the age, led the soldiers to regard this phenomenon as the result of supernatural agency.

MISCELLANEOUS.

PRINCE MORO.*

"The following paper," says the Christian Advocate, "was put into our hands by a friend, who received it from a friend in Fayetteville in North-Carolina, by whom it was drawn up." Such cases we believe are not uncommon. We have heard of several instances of learned Mahomedans among the slaves in the southern states, who were probably princes or priests in their native country.

About the year 1808, a South-Carolina rice planter purchased and sent to his plantation a gang of slaves, among whom was a man of slender frame and delicate constitution, who was not able to labour in the field or had not the disposition to do so. His health failing, he was considered of no value and disregarded. At length he strolled off, and wandering from plantation to plantation, reached Fayetteville, was taken up as a runaway and put in jail, where he remained some time. As no one claimed him and he appeared of no value, the jail was thrown open that he might run away; but he had no disposition to make his escape. The boys amused themselves with his good natured playful behaviour, and fitted up a temporary desk, made of a flour barrel, on which he wrote in a masterly hand, writing from right to left in what was to them an unknown language. He was also noticed by some gentleman of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, living about thirty miles from Fayetteville, finding him rather of a slender make, took him into his family as a house servant. Here he soon became a favourate of the inmates of the house, particularly of the children. His good conduct in a short time put him in possession of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been in the interior of Africa—perhaps Tombuctoo or its neighbourhood. At all events, his intercourse with the Arabs had enabled him to write and to speak in their language with the most perfect ease. Some of the Africans pretend to say he was what they call a "*pray-God* to the king;" by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment shewed him to be of a superior cast—his humility, that of a peaceful subject, not a despot. In his person he is well formed of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of his head, are distinctly of the African character. Some years since, he united himself with the Presbyterian church in Fayetteville, of which he continues an orderly and respectable member. A gentleman who felt a strong interest for the good *Prince Moro*, as he is called, sent to the British Bible Society, and procured him an Arabic Bible; & he now reads the scriptures in his native language, and blesses him who causes good to come out of evil, by making him a slave. His good master has offered to send him to his native land, his home and his friends; but he says, "No,—this is my home, and here are my friends, and here is my Bible; I enjoy all I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his Son Jesus Christ whom to worship and serve is eternal life."

"My dear deliverer out of hopeless night,
Whose bounty bought me but to give me light;
I was a bondman on my native plain,
Sin forged, and ignorance made fast the chain;
Thy lips have shed instruction as the dew,
Taught me what path to shun and what pursue.
Farewell my former joys! I sigh no more
For Africa's once loved, benighted shore;
Serving a benefactor I am free,
At my best home, if not exiled from thee!"

COWPER.

*The Philadelphia Recorder says, "We can vouch for the truth of this article, as we were well acquainted with the Prince Moro, and have had several conversations with him on the state of Africa. He speaks English more imperfectly than any African we have ever seen, but still can make himself intelligible. He represents himself as having been educated at Tombuctoo, and he certainly writes Arabic in a most beautiful manner. He composed a history of his own life, and it was sent to some of our literary institutions, but what has become of it we do not at present know. He belongs to the Foulah tribe."

ANECDOTE.

"*Let not the sun go down upon your wrath.*"
Ephesians, IV, 26.

Illustration.—John, Patriarch of Alexandria, had a controversy with Nicetas, a chief man of that city, which was to be decided in a court of justice; John defended the cause of the poor, and Nicetas refused to part with his money. A private meeting was held to see if the affair could be adjusted, but in vain; angry words prevailed, and both parties were so obstinate that they separated more offended with each other than before. When Nicetas was gone, John began to reflect on his own pertinacity, and although his cause was good, "Yet, (said he,) Can I think that God will be pleased with this wrath and stubbornness? The night draweth on, and shall I suffer the sun to go down upon my wrath? That is impious and opposite to the apostle's advice?" He, therefore sent some respectable friends to Nicetas, and charged them to deliver this message to him, and no more:—"Domine, Sol ad occasum est. *O sir, the sun is going down.*" Nicetas was much affected, his eyes were filled with tears; he hastened to the patriarch, and saluting him in the mildest and most gentle manner, exclaimed, "Father, I will be ruled by you in this or any other matter." They embraced each other affectionately, and settled the dispute before the sun went down.

My Reader! There has been, for some years a controversy between God and you; he has called but you have refused; he has sent his son, but you have rejected him! Remember *the sun is going down*, and if thou dost not make peace with Him now, it will be *too late* when the sun is gone down. "Agree with thine adversary quickly, while thou art in way with him," while the Bible is in thine hand, while the ministers of the gospel are proclaiming salvation, and while conscience reproves the delay, and waits thy instant attention to the things that make for thy peace. *The sun is going down;* yet a little while and the the light will be withdrawn; death will come! yea, he is even now coming with rapid strides! Haste then, Jesus is ready to receive thee to his heart, and heaven to its everlasting joys.

IGDALIA.

THE BROTHERS.

Died, lately, at Ludgvan, in Cornwall, Walter Tresize, aged 71; and Moses Tresize, aged 69,—two brothers of very singular habits. They had been brought up from their infancy as miners, lived together in the same cottage, worked in the same mines, were born in the same room in which they died, and resided in it together for 60 years. They were bachelors, occupied the same bed, and were never known to have slept apart, or to have disagreed in a single instance; they attended to their domestic concerns without the aid of a female, yet their cottage would vie with any of their neighbours in point of neatness and cleanness. Having been conspicuous for honesty, sobriety, and industry in their youth they saved a scanty pittance from their earnings, which was nearly exhausted at their decease. Nature began to fail them at the same time. About nine weeks ago, they were taken ill, and since that time have laid side by side in the same bed, each apparently feeling more for his companion's infirmity than his own. The one died about thirty hours before the other, and they were buried side by side in the same grave. Upwards of 2000 persons attended the funeral.—*Lon. Pap.*

DEPLORABLE STATE OF RELIGION IN INDIA.

Extract of a speech of Lieutenant-Colonel Phillips, before the late Anniversary of the London Church Missionary Society.

"It is necessary to have seen females in all classes of society in hea then countries, in order to understand fully how much their situation differs from that of those of their sex, who have the privilege of living under the benign influence of the principles of Christianity. I have seen women in Egypt, in Arabia, and in India. Their situation is nearly the same in all these countries. In Alexandria, I have known a Turk, at midday, in the open street, and in the presence of many British soldiers, cut off a woman's head, for no other reason, than because he saw her without a veil, and that her person was not concealed in a kind of sack which they are expected to wear out of doors. At Grand Cairo, I have seen a man on the point of shooting several women, for no other reason than looking out of a window at some officers who were passing by. In India the rich and powerful not unfrequently punish the females of their families, by causing them to be sown up in a sack, and thrown at night into a river or a well. I have seen a rich Hindoo, who was known to have destroyed several women in this manner; and when the magistrate had attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to depose in a Court of justice, that they had died a natural death. I have seen taken out of large wells, several human skeletons, the remains of murdered heathen; and I wish it to be understood, that what I relate are facts which have come under my own personal observation.

"I would ask, then, what it is which occasions females in Europe to be treated as our best and dearest friends—given by a gracious and merciful God to soothe our cares, and sweeten our homes, and cheer our way in this earthly pilgrimage: while the Mahometan denies them a soul: and the Hindoo considers them as but a little removed above his domestic animals, and formed to administer to his pleasures and convenience. It is only when the blessed light of the gospel shines forth, that every one is restored to the station in life designed by the Almighty Creator, and woman becomes a help meet for man."

WICKEDNESS AND MISERY OF THE HEATHEN IN THE EAST.

Among the Chinese, the anticipations of death are distressing. Their imagination has invented no fewer than ten hells; one consists of hills stuck full of knives; another, of an iron boiler filled with scalding water; a third, is a hell of cold ice; in another, the punishment is pulling out the tongue of those that tell lies; another is a hell of poisonous serpents; in another the victim is drawn into pieces; another is a hell of blackness and darkness; and you may hear them praying—one "May I not fall into the hell of swords!" and others, into this, or that place of torment. I bring this forward to show that they are crying out "What shall I do to be saved?" and since Christians know the right way of salvation, and the Most High God hath given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christianity may say, I ask any one who professes the least regard to Christ, whether he can refuse to say, "Exert yourselves to the utmost to carry the gospel to every human creature."

[*Rev Dr. Morrison, at the Wesleyan Anniversary.*

AN ACCIDENT MAKER.

How little dependance is to be placed on large stories in the newspapers!

A young lad in England, asking alms of a gentleman, was asked if he had a father living: "Yes Sir," was the reply. "What is his business," said the gentleman, The boy with much simplicity replied, "He is a *dreadful accident maker*, Sir, for the papers" ! ! !

SCHOOLS IN EUROPE.

From a late French journal we translate the following curious table, exhibiting the number of scholars that attend the public schools in several countries of Europe, together with the proportion they bear to the whole population. It was prepared by Mr. Ferrusac, of Paris.

	Population.	No. of scholars.	No. of scholars compared to population.
Empire of Germany.			
Circle of Gratz,	286,000	32,000	1 to 9
Bohemia,	3,236,142	284,721	1 — 11
Moravia & Silesia,	1,733,319	149,432	1 — 12
Austria,	1,810,797	134,709	1 — 13
Syria,	765,050	41,042	1 — 18
Prussia,	1,401,000	80,000	1 — 18
G. Brit.—Scotl.	1,865,000	176,303	1 — 10
England,	10,488,000	644,282	1 — 16
Ireland,	6,301,000	374,813	1 — 18
France,	30,435,000	1,070,500	1 — 30
Poland,	3,585,834	45,920	1 — 78
Portugal,	3,130,000	39,000	1 — 80
Russia,	40,067,000	42,712	1—954

The number taught in Spain has not been procured, and in the case of Holland is imperfectly known. In the latter country the proportion is supposed about one to twelve of the population.

If we must judge of the civilization of each of these countries by the number of children who receive in them primary instruction—who learn to read, write, and cypher,—of all Europe, Russia will appear most barbarous, which is undoubtedly true; but the English will appear less civilized than the Germans, which is entirely false. Industry, the arts, and commerce, are among the most powerful means of civilization. It is less the number of scholars who frequent the schools, than the principles and doctrines professed in those schools, from which results the instruction of the people.

[*Rel. Chronicle.*

Origin of the word "Yankee."—When the N. England Indians first tried to speak the word *English*, they called it *Yengees*. The white inhabitants of the northern states were soon known to the neighbouring tribes by this appellation; and to this day they are distinguished from their southern and western brethren by the title of 'Yankees.

JUST received at No. 34 Genesee Street one case elegant French

PAPER HANGINGS.

with bordering to match. Also 680 doz. shell and imitation, front and back combs.

THOMSON & LYMAN.

Utica, August 15. 1825. 5w59

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1826.

REMOVAL.

I. J. BRERY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice, Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies, 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other esteblishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y39

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*